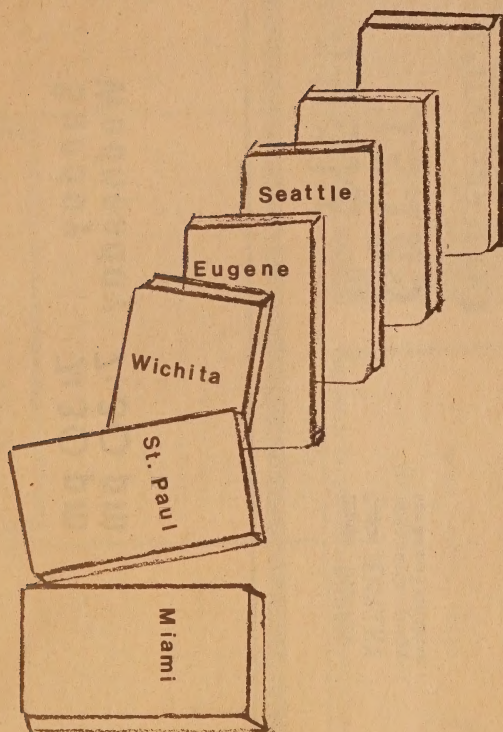


LAMBDA SPEAKS



FREE

LAMBDA SPEAKS

Vol. 2 No. 5 Published by the Jacksonville Lambda Coalition ^G MAY 1, 1978

**IT STARTED WITH A
PORNOGRAPHY RAID...
May 6, 1933 Nazi Germany.**

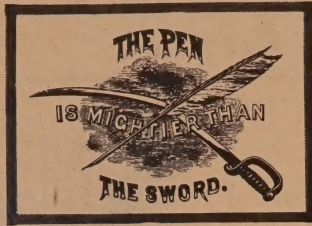


**This Scene Continues Today
In The UNITED STATES of AMERICA!**

YOU ARE NEXT!

LAMBDA SPEAKS

Pg 2



You may be tired of hearing it, but the fact remains that letters to public officials and legislators can be a potent force out of all proportion to their numbers; your actual vote on election day may count for less than a letter to an elected official threatening to vote a certain way! Each letter is presumed to represent hundreds or thousands or millions of non-letter-writing citizens who feel the same way. It is therefore essential for gay citizens to get into the letter writing habit. Don't let them say, "But I've never heard from any gay constituents."

Jax Lambda Coalition

LAMBDA SPEAKS is published monthly by the Jacksonville Lambda Coalition which is the Social Conscience Auxiliary of the Universal Life Church of Metaphysics, P.O. Box 52043, Jacksonville, Florida 32201

As a free forum of diverse opinion, LAMBDA SPEAKS welcomes all contributions, letters to editor and comments. Such must be signed but name will be withheld upon request. Publication of the name or photograph of any person or organization in articles or advertising in LAMBDA SPEAKS is not to be construed as any indication of the sexual orientation of such person or organization. Views expressed in by-lined articles, unsigned articles, letters and cartoons are those of the contributor and do not necessarily represent the opinions of LAMBDA SPEAKS, the Jacksonville Lambda Coalition, or the Universal Life Church of Metaphysics. The opinions of the newspaper are expressed only in editorials which are clearly labeled as such. Permission to reprint is hereby granted to any publication dedicated to the ideals of human liberation to which this newspaper, J.L.C. and ULCCM are firmly committed.

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In your respective areas of the state, urge your local legislators to support the Equal Rights Amendment and proposals to extend the deadline for passage beyond March 22, 1979. Urge your legislators to sponsor legislation which would provide civil rights protection in employment, housing and public accommodations for homosexuals.

Sen. Thomas J. Tobiassen (Voted against ERA)
P.O. Box 2356
Pensacola, Fla. 32503

Sen. John T. Ware (Voted against ERA)
55 Fifth Street South
St. Petersburg, Fla. 33701

Commend the Mental Health Association of Jacksonville for presenting two positive programs on transsexualism and on homosexuality at the Mental Health Forum on March 30.

Mental Health Association of Jacksonville
218 West Adams Street
Jacksonville, Fla. 32202

Commend the radio station for the appearance of Rev. Lee Carlton of the Metropolitan Community Church of Jacksonville on "P.M. Pastor" at 8:05 P.M. on April 16, 1978. Inform the station manager that you are aware that it is in the "public interest, convenience and necessity" for the media to present a positive image of the gay community, a legitimate minority group, to the general public. Express the gratitude of the 55,000 homosexuals and 110,000 bisexuals in Jacksonville and their friends and relatives and urge the station to present more such positive image programs in the future.

Patrick Shannon, Manager
WJAX Radio Station
P.O. Box 1740
Jacksonville, Fla. 32201

St. Paul repeals rights ordinance

Mayor George Latimer, his own reelection overshadowed by a vote to remove homosexuals from protection under a human rights ordinance, has begged gays not to flee the city. "Please stay in St. Paul, as long as I'm mayor each of you will be treated as a human being, which is what you are". The turnout for an off-year election was high, almost 55 percent. Unofficial vote totals were 54,096 for repeal and 31,694 against the repeal. Some 2,000 gay rights activists marched through downtown and tossed yellow carnations and daisies on the steps of City Hall to mark "death" of human rights for gays in St. Paul.

Craig Anderson, spokesperson for the St. Paul Citizens for Human Rights, told a cheering rally held before the march that St. Paul gays would continue to fight for their rights. "This is our city, too, and we're not leaving. We are angry and hurt and disillusioned in a system which allows people to vote our basic rights out of existence." "the people in this city do not realize that gay people are their own children, co-workers, and next-door neighbors. We are not going back into the closet," said Kerry Woodward, campaign manager. In a statement Miss Bryant said the vote was a "victory for the morally committed majority".

to start at Jax. Federal Building

Rev. Cariton to call for National week of Fasting and Praying

At Sunday evening's service the week following the defeat of human rights for Gay people in St. Paul, Minnesota, Rev. Lee J. Carlton, pastor of the Metropolitan Community Church of Jacksonville announced from the pulpit that he would be personally conducting a fast and prayer vigil on the steps of the Federal Building in downtown Jacksonville as a visible protest to the actions of a majority who would presume to have the "right" to withhold human rights from any person gay or non-gay. He asked that all members commit themselves to one hour of prayer during the 7 day period from 6:00 AM May 9, 1978 until 6:00 AM May 16, 1978. Prayers are asked

for God's intervention in this hatred and bigot-filled issue that affects all men and women but most of all gay men and lesbian women. To participate you may call the church for instructions or you may appear with Reverend Carlton at the main entrance to the Federal Building on Bay Street. Reverend Carlton stated that it is now time for Christians everywhere to join in prayer for the rights of all so that the rights of the greater majority may be meaningful. May 9, 1978 is the date that a vote will be taken in Wichita, Kansas to decide the issue of human rights for gay persons in that city.

GAYS and the HOLOCAUST

by L.J.R.

What's a "holocaust"? Dictionary: "a great destruction of life, particularly by fire." The word goes back to ancient Greece when thousands of oxen would be sacrificed all at once as burnt offerings.

Was the Nazi holocaust of the 1930's and '40's directed solely against the Jews? No; it was fundamentally an extreme right-wing phenomenon that sought to unite the "German people" behind an ideal of national purity. This "purity" was interpreted in two ways:

First, it meant sexual purity, with the intention of increasing the German birthrate. Heinrich Himmler, one of Hitler's closest advisers, had the concept of a "sexual budget", a planned goal of a massively high birthrate. All sexuality that did not lead to the production of babies, therefore, was "verboten". Early on in the Nazi regime pornography was suppressed. Books like those by Magnus Hirschfeld (the pioneer for sexual freedom and homosexual rights during the 1920's) were burned. Homosexuals were proscribed (more on this later).

Secondly, there was the concept of the "contra-genies", so-called "races" or types of people who were regarded as inherently contrary to the "national purity". To verify who was the "right" and who the "wrong" type, cranial measurements of the skull shapes were made with calipers. "Wrong" types included the Slavs (Russians, Poles, etc), Semites (which in Europe meant the Jews), Gypsies (traced back to India), Blacks, & so on. From an encyclopedia article: "The Jews and Gypsies were marked for special attention. All but an insignificant number of Gypsies perished in the camps."

"Camps" of course refers to the concentration and/or extermination camps. The former were pre-

sumably just to segregate the contra-genies; the latter were openly intended to exterminate them either gradually through forced labor to the point of death, or quickly through mass shootings, the "gas chambers", the "ovens" (whence the word "holocaust"), and so on.

There were also ordinary convicts in these camps, political prisoners, Jehovah's Witnesses, illegal-radio listeners, "shiftless elements", etc. And, as the encyclopedia adds, "among the 'shiftless elements' were homosexuals, who were treated in ghastly fashion".

On November 26, 1976, at the 4th Annual Conference of the Gay Academic Union (in New York), I attended a panel discussion on "Homosexuals and the Holocaust". (Some of this article is based on what I learned there). The first panelist was Dr. Warren Johannson, who spoke on how many of the "aristocratic/elegant" gays at first supported Hitler. "They adulated strong, blond-haired youth", he said, "and some of them were anti-Semites." One of the early supporters of Hitler was Ernst Roehm and his gay/bi storm troopers — until about 9000 (?) of them were suddenly slain all at once. (As philosophy professor Kurt Kiehl said many years ago, the homosexuals had a strong sense of unity, and thus were a danger to the state.)

The second panelist was Prof. Richard Plant, a refugee from Germany and therefore fluent in the language. Some years ago all the Holocaust records were made public at a special center in Germany, and Prof. Plant returned to that country to analyze all these records exhaustively, with particular attention to the "sexual deviates" (mostly meaning homosexuals). The sub-title of his portion of the panel was "Report

from Hell: gay guinea-pigs in Buchenwald". (Of course gay experimentation and extermination took place in any and all the camps.)

Each "contra-genic" type had to wear a specially-colored triangle fastened over his/her left breast and right leg. Again from the encyclopedia: "All political prisoners wore a red triangle; criminals, green; 'shiftless elements' (in general), black; Gypsies, brown; Jews, yellow." The homosexuals had to wear pink. (Sometimes they tried to bribe the guards to darken their triangle so it would look red — "political prisoner").

Although our imagination may fantasize a great deal of homosexual rape by the guards in the camp, actually whatever took place had to be done very secretly because of the intense anti-homosexual stance of Himmler and the "sexual budget". But, as the title of Prof. Plant's portion of the panel indicates, there was no end to the "experimentation" on the gays which probably semi-consciously satisfied deep-seated homosexual sado-masochistic drives. The actual examples given would be too painful to mention here; as already quoted, homosexuals "were treated in a ghastly fashion".

Dr. Johannson and Prof. Plant's panel/lecture was interestingly summarized by the latter (I am paraphrasing): "Though in the beginning of the Hitler regime the aristocratic/elegant gays supported Hitler, and many of them were anti-Semites, in the end there was a strange relationship and similarity between the Jews and the gays. (Together with the Gypsies), they were both the lowest of the 'contra-genies', and they both suffered the greatest loss in numbers, and endured the greatest human misery."



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The following article appeared in the "Gayzette", a publication of the Baltimore Gay Alliance, Spring 1978 issue; written by Andrew Hodges and David Hutter:

Why do homosexuals oppress themselves? It is because we learn to loathe homosexuality before it becomes necessary to acknowledge our own. As children and young people we never hear anything good said about gay life, and only see it referred to as a subject for mockery, disgust or pity. Moreover gays, like cuckoos, are reared in alien, heterosexual nests, and even at home the message is the same. Never having been offered positive attitudes to homosexuality we inevitably adopt negative ones, and it from these that all our values flow. We have been taught to hate ourselves-- and how thoroughly we have learnt this lesson. Some gays deliberately keep away from teaching lest they be corrupting influences. Others, except for brief, furtive sexual encounters, consciously avoid the company of gay people because they cannot bear to see a reflection of their own homosexuality. More typically our self-hatred is unconscious and our self-oppression automatic. Unthinkingly we accept the line that soliciting is offensive and confine our complaints about the law to the tactics the police use to enforce it, or to the unequal sentences passed on to those convicted. So ingrained is our assumption of second-class status that we fail to notice even exter-

nal oppression unless we make a positive effort to root it out. We seldom recognize the queen-basher's fist in the liberal's guiding hand. "How can you be sure that you are homosexual?" asks the psychiatrist. Whenever does he ask heterosexuals the converse question? This interchange of homo- and hetero-sexual is a certain test for both gay and self-oppression. Another is to compare ourselves with other minorities who may well resent and complain of things we tolerate. Gay people say that they fear the loss of "non-gay friends" if their homosexuality is revealed. What Jew would value the friendship of the anti-Semite? Once blacks underwent the painful operation of having their hair straightened in an effort to resemble their white masters. This glaring act of self-oppression is nowadays repudiated by every Afro hair style. If only an insurgent gay movement could sweep away gay people's painful, futile and unending attempts to straighten their lives! Once they no longer deny their homosexuality, gays find ways to avoid confronting the fact that they are the people they despise. It is not easy to live with raw, undiluted self-hatred. Vicious and complex are the means by which gay people come to terms with the dilemma of finding themselves to be that which they have been taught to hate. The final stage of self-oppression is saying -- and believing -- "I am not oppressed." Conscious every minute that they are seen as ridiculous and pitiable, for ever working out ways to suppress evi-

dence of their homosexuality, how can gay people make such a claim? But they do. The Campaign for Homosexual Equality constantly receives letters imploring it to put a stop to the activities of the radical members. "We are not oppressed," the writers say, "So please don't let them rock the boat." Ironically, the metaphor aptly expresses the danger and insecurity of our oppressed situation. Of course, it is the very degree of success with which gay people can conceal their identity that makes it possible for them to shrug off their oppression. Indeed it is possible for gays, by denying their homosexuality in every social situation, to imagine that they share the status of non-gay people. Their self-deception goes deeper: they go on to adopt the attitudes of their oppressors -- even the logic and language of non-gay people with whom they identify. Such well adapted homosexuals have never in reality adapted to their homosexuality, only to its brutal suppression. They will never acknowledge a lifetime's subjugation and dishonesty. "Well-adapted" homosexuals would prefer to carry their oppression to the grave rather than admit it exists. Facing the superior smile of the gay psychiatrist who has grown rich and respected by writing and lecturing on the "problem" of homosexuality, and who recommends psychotherapy for "those People" or the weary eyes of a homosexual academic who counters every asser-

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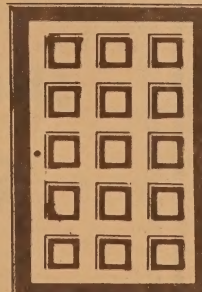
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DOWNCAST GAYS - Aspects of
Homosexual Self-Oppression

tion of the ubiquity of gay oppression with, say, an instance of eighteenth-century bawdry -- one realizes that powerful enemies lie within our own ranks. Always they refute the general by the trivial. When cornered and challenged to drop their pretense, the Uncle Toms of the gay society retreat behind a smokescreen of bogus objectivity. "If gay pride," they ask, "why not queer-basher's pride?" The more masochistic their pronouncements, the prouder they become of their detachment. Always the onus is put on us to prove the validity of our sexual pleasure, never on our persecutions to justify their infringement of our liberty. "You are talking about Utopia," they cry if one dares to suggest that it is society that must adapt to us, not us to society. One longs for such people to display genuine emotion, to cry out against the distortion of their lives; to admit that their social status has been paid for by a million petty deceptions and the death of all spontaneity; above all to realize that the outward conformity of which they are so proud has stunted and falsified all their relationships. The extent of our self-oppression is indicated by the fact that out of the millions of gay people in America only a few thousand are actively associated with the gay movement, and out of these few only a minority are really determined to press home their demands on a society that persecutes and derides them. The majority are really determined to press home their demands on a society that persecutes and derides them. The majority of homosexuals, like underpaid but genteel office workers, refuse to join the union. They prefer the imagined status that comes from identifying with the management.

GAY PRIDE DAY ORGANIZING COMMITTEE

YES! I/We want to be part of the Gay Pride Parade in Miami, Florida on Sunday, June 25, 1978, beginning at 6PM from Biscayne Blvd. and 2nd Ave. S.E. I understand that the parade will go North on Biscayne to Bicentennial Park with a short stop at the Freedom Torch. I/We will do all that I/We can to see that this is a REAL Parade and Celebration.

- () I/We want to be part of Division I, the Theme Division
 - () I/We want to be part of Division II, the Non-Theme Division
 - () I/We want to be part of Division III, Business Entries
- Note: Divisions will be interspersed to make an interesting parade. Divisions categories are for judging purposes only.
- () I/We want to enter a Marching Unit, () with Music () Without Music
 - () I/We want to enter a Drill Team, () Precision () Rhythm
 - () I/We want to enter as an Individual Marcher () Costume () Non-Costume
 - () Representing an Organization () Wearing an Occupational Uniform
 - () I/We want to enter a Decorated () Car or () Float
 - () I/We want to enter a () Motorcycle or () Motorcycles
 - () I/We want to enter a () Decorated Bicycle or () Bicycles
 - () I/We want to enter a () Unicycle or () Unicycles
 - () I/We want to enter an () Animal Drawn Vehicle or () will ride an animal
 - () I/We am/are available to march with some other organization if they need people power. In this event I will not have checked any of the other categories.

Name of Person or Organization

If Organization, Name of Representative

Address City State Zip

Telephone Signature

NOTE: OUT OF TOWN GUESTS ARE URGED TO INDICATE ANY NEED FOR HOUSING: EFFORTS WILL BE MADE.

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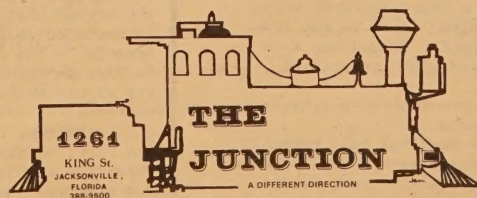
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The ADVOCATE reports that the US Navy has changed its policy and regulations to make it no longer mandatory to discharge a service person for homosexual activity. With the issuance of Navy regulation 1900.9C, issued on January 20th, 1978 has omitted the statement contained in previous regulations, "Processing for discharge (of those committing homosexual acts) is mandatory." Instead, the new policy is, "Any member who solicits, attempts or engages in homosexual acts shall normally be separated from the naval service." The change follows closely the decision in Martinez vs. Brown in which Judge Cecil Poole concluded that "Mandatory exclusion from military service of persons on the basis of homosexual propensity or conduct is irrational and capricious and violates the due process rights secured to plaintiff by the Fifth Amendment." Poole ordered the Navy not to discharge Martinez for homosexual conduct, and to reenlist him.

Phoenix, Ariz.

Legislators of the (Arizona) House Government Operations Task Force on Organized Crime were told by state prison inmates from the Florence Correctional facility in Phoenix, wearing hoods and with tattoos taped over, that gangs -- which they named as the Mexican Mafia and the Aryan Brotherhood -- engage in selling and trading young men for the purposes of male prostitution. One inmate testified that he had been "sold" for \$30, others added horrifying stories of rape and sale of gay prisoners in hearings, law suits and published letters from victims.

Orlando, Fla.

A recent Florida statute, the Racketeering Influence and Corrupt Organizations (RICO) Law has been used for the first time to break up what police called a homosexual dating service operating out of an Orlando apartment, Jay Ward Wilson, also known as James R.

Youngman, Jr., ran the business called the Florida Young Man Escort Service. Police were told about the operation by an informer; they used a court-approved wire tap to monitor calls to and from the apartment. Wilson has also been charged with the sale of marijuana.

Paris, France

A gay film festival held recently in Paris was attacked by 20 members of the neo-fascist group "Jeune Nation," according to Gay News of London. The gang, armed with iron bars and faces hidden by scarves, clubbed people in the theatre

and stole the day's take. Some in the audience were trampled trying to escape through the only exit. Ironically, French police were in the theatre's projection room at the time of the attack confiscating films that the minister of culture had forbidden shown on the grounds that no censor's certificate had been issued. Three Andy Warhol movies were among those seized by the police.

Members of the Groupe de Liberation Homosexuelle (GLH) demonstrated on two days following the raids. During one of the demonstrations, eight people were taken in for questioning by the police. Two of them, photographers had the film in their cameras destroyed.

There are no laws in France against Homosexuality; nevertheless, gay bars are subject to raids and sometimes closed down. Police officer M. Soleres, whose responsibility it is to keep track of public activity in the bars, both gay and non-gay says, "There's nothing in the code which prevents my having an understanding attitude. It wouldn't be normal to forbid people their particular sexual needs." The bars are closed, he says, because of sexual acts on the premises; heterosexual bars are closed down for the same reasons...

Bangor, Pa.

An ecumenical conference to explore the gay Christian experience is scheduled for June 8 - 11 at Kiekr Ridge, a mountain retreat and study center. In residence for the entire conference will be Malcolm Boyd, Barbara Gittings, Father John McNeill, S.J., and James B. Nelson. Write to Kiekr Ridge, Bangor, Pa., 18013 for information

Woodstock, N.Y. Testimony before the town board on the subject of a gay rights ordinance, included one from 10-year-old Stacey Hochheiser, who told the crowd of 300 who attended the meeting, "I think nobody should be discriminated against because of how they love someone, or because of how they... well... you know... That's really all I want to say." Sentiment at the hearing reportedly ran about 10 to 1 in favor of adopting a rights ordinance. The subject was raised because of a petition signed by 1,300 people requesting such a law. Opposition to the proposal was led by Rev Jeff Williams, a long-time opponent of gay rights who argued that "Homosexuality is wrong on religious and moral grounds." The board voted 3 to 2 to hire an attorney to draft a gay rights ordinance.

San Francisco, Calif.

The Fire, Safety and Police Committee of the Board of Supervisors approved unanimously a proposed ordinance to prohibit discrimination based on sexual orientation. It appears almost certain that it will

be passed by the full board and sent to Mayor Moscone for his signature soon. The ordinance would cover all employers of over five persons, all employment agencies and labor organizations, all housing units except owner-occupied buildings of less than three units, and all public accommodations.

Elyria, Ohio

It's seems to be an on again, off again situation for a proposal to ban discrimination against gay people applying for city jobs. An amendment to the 1978 Affirmative Action Ordinance, originally recommended by a council committee, was hastily withdrawn after a flood of negative reaction.

Livermore, Calif.

Ronald L. Lindgren, who resigned as chief of police last month, was charged with three felony counts of illegal sex acts with three young men. The investigations culminating in the arrest was instigated by Livermore's city manager, who hired a private detective. The police chief's replacement has ordered a halt to the practice, initiated by Lindgren, of having young men "counseled" by the chief of police in his office.

Philadelphia, Pa.

A renowned handwriting expert, Alfred P. Brammick, has analyzed a sample of Anita Bryant's writing without a signature. He was told that the writing was that of a candidate for employment with Gay News of Philadelphia. Brammick's conclusion: "Quite frankly, I would not recommend employing this person -- except perhaps to sell glasses to blind children." Seems he sees in the sample cunning, dissimulation, hypocrisy, falsehood and finesse... also... I.Q. seems below normal..." Anita Who??? Fuh-leeze!!

New York, N.Y.

A lesbian schoolteacher has won a temporary restraining order against WGBS-TV, charging that the show Eye On violated an agreement to show her and her female companion in an "intelligent, reasonable and calm discussion" of the problems in a lesbian life. The portion of the interview on film that had included her partner, a psychoanalyst, was completely edited out, according to Deanna Fleischer, a music and art teacher.

New York, N.Y.

A new book due in August by Patricia Nell Warren (best known for "The Front Runner") is titled "The Beauty Queen". It's about a former beauty contest winner who gets a job promoting apples for the apple industry and launches a campaign against homosexuals. She's also a religious fundamentalist. Sound somehow familiar?

Berkeley, Calif.

The Human Relations and Welfare Commission has voted unanimously to hold public hearings next month on a proposed ordinance to eliminate discrimination against gay people in private employment, housing and public accommodations. They also voted 5 to 1 in favor of "endorsing in principle" the concept of non-discrimination in the same areas on the basis of sexual preference. But, predicted Ove Wittstock, chairperson of the commission, there is likely to be controversy over the proposal "even here in Berkeley," where a "hip" image sometimes obscures discrimination in housing and jobs.

Washington, D.C.

Ginny Vida, Rita Mae Brown and Elaine Noble spoke at the second annual spring conference "Woman-Identified Women: Speaking for Ourselves," held April 15 at George Washington University. The conference was sponsored by the D.C. NOW Sexuality Task Force and Woman Space.

Madrid, Spain

A Spanish priest of the Roman Catholic Church, Father Antonio Roig, has caused a furor in the church and much of Spain by writing a book about his homosexual experiences in London. Titled "All the Parks Are Not A Paradise", the book became a best seller and is in the running for Spain's top literary prize. Father Roig has been banned from the Carmelite order.

According to Rafael Artesaga, a Spanish activist, conditions have changed a lot since Franco's death; there are now gay discos and baths. But a national "social endangerment law" has permitted police to round up gay people on vague charges. Public protests with thousands of demonstrators have been held by gay liberation organizations acting with feminist, anarchist and communist groups.

Tampa, Fla.

Metropolitan Community Church of Tampa will host the Southeast District conference of Metropolitan Community Churches on May 5 and 6, 1978. Many interesting workshops are planned for Saturday with delegate-business sessions in the afternoon. A joint worship service Sunday morning will feature the combined choirs of all churches in the Southeast District. All are welcome and invited to attend.

Charlotte, N.C.

Michael "Hot Mama" Massey has been sentenced to four years in prison after being found guilty of larceny from person, i.e. "rolling" a customer. He was convicted by the testimony of Edward Whitten, a farmer from Virginia who went to town in

Charlotte with \$440 in his pocket for a little vacation. Massey, dressed as a woman, offered Whitten sex. Whitten responded, "I don't mind if I do." He paid his \$20 but before any sex transpired, according to Whitten's account, Massey took the money and ran. Massey's story differed: he claimed to have gone down on Whitten, who then asked for conventional intercourse. Massey said he couldn't because he is a man. Whitten was shocked and no longer wanted sex, so Massey left and had a woman sent to Whitten's room. Massey suggested that the woman had probably robbed Whitten.

T.V. TUEING

A new Aunt Jemima Jumbo Waffles commercial portraying two men breakfasting together has a lot of people taking a second look at a double take. One man persuades the other to try the new waffles, which the second man does by helping himself to a bite from his mate's plate! After Gay Commercial, what is next...I ask you? A comic on the "Tonight Show cracked, "I love California...But I'm a little concerned about the schools. All the teachers are heterosexual, and my son's gay.".....

A very positively presented episode on a recent "All in the Family" show concerned events surrounding the death of Edith's favorite cousin Liz; at the funeral Edith learns that Liz's roommate Veronica was really her lover of many years. Both of them were teachers. After the initial shock, Edith's concern is for the pain of the two women, and she tells the bereaved Veronica "How awful it must have been to love someone and not be able to share it with anyone else."

New York, N.Y.

A judge of the New York Family Court has ruled that "since there is no proof that public harm is caused by consensual sodomy, the government may not intrude in the private, personal decisions regarding sexual preference."

Charlotte, N.C.

A case that will test the doctrine of protecting private sexual behavior, and perhaps advance the right of privacy for gay people, has been filed in Federal Court here. The court has been asked to overturn a North Carolina law that says a man and woman cannot cohabit nor enjoy habitual sex without being married. The plea stems from an Internal Revenue ruling that Nevett F. Ensminger could not claim his girlfriend as a dependent because they were living together illegally under North Carolina law. (By the same token if there is no local law prohibiting cohabitation of unmarried persons, there would be no bar to one claiming the other so long as the dependency requirements are met, no matter what the sex of the cohabiting person.) North Carolina Civil Liberties Union

LAMBDA SPEAKS

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attorneys challenged the law on the grounds that it violates Ensminger's right to privacy. "It strikes me as really pretty outrageous that the federal government can call in a taxpayer and ask him about his sex life," said William J. Jurnier, associate professor at the University of North Carolina Law School and one of the attorneys in the case. "If tow old ladies are living together, should the Internal Revenue be able to call them in and ask them if they're lesbians?"

One gay politician helping another

The recently elected gay Supervisor of San Francisco, Harvey Milk, is now going to Chicago to help another gay candidate there, Gary Nepon, who is running for a seat in the Illinois House of Representatives. It appears to be the beginning of a new trend — the "gay vote" electing "the gay candidate".

West Germany recognizes transsexualty //

Until very recently heavily discriminated against, now West German transsexuals are recognized with full civil rights provided they actually undergo surgery. The German Legislature wants them to have no possibility of reproducing, but some feel that this may really become possible in the distant future.

Parents and Friends of Gays in California have received a letter from the state's Dep't. of Education stating that any teacher has the right to sexual privacy. As long as he or she does not get involved with the pupils themselves or publicly advocate homosexuality, it's no concern of the Dep't.

The N.O.W. boycott of states and cities in those states that have not ratified ERA is succeeding; 2 states (Missouri and Nevada) are trying to sue. N.O.W. sees this as a sign the states and cities are really hurting! Georgia and Florida are among those anti-ERA.

In an unusual example of how the gay movement is advancing, an openly gay father has now received custody of his son and daughter (age 13 & 8 respectively). His former wife was judged emotionally unbalanced, whereas the gay father was judged to be "natural, easy and stimulating" in his relations with his children.

The Fla. Citrus Dep't. reports a one-third decline in frozen orange juice sales. The Dep't. claims this is due to higher prices, but obviously the gay boycott against O.J. is taking its toll! (Let's keep it up.)

Anita's handwriting

A handwriting expert, A.P. Bramnick analyzed Anita's writing after being told "this is a gay person". He said, "I wouldn't recommend this person to sell glasses to the blind." He found indications of "cunning, hypocrisy", etc.

Buddha's Birthday

Almost everyone celebrates the birthday of Jesus in December; this is fine. When we celebrate another great religious figure, we broaden our horizons.

Buddha's Birthday has been an annual event in Jacksonville since 1970. This year we are holding a slide projector show on religions and customs of special interest to gays. We invite those interested to attend, Sunday, May 7th at 1:30 P.M., at 1035 May St., 2nd fl. We gratefully accept soft drinks, vegetarian food, and rice pudding.

U S Supreme Court

The Supreme Court has let stand a Missouri Court ruling that makes the Univ. of Missouri continue a Gay Lib group there. The University had claimed this would tend to violate the state's sodomy law. But the Missouri Court said that violating the law was certainly not one of the group's purposes. Six U.S. justices agreed, 3 disagreed. Among the former, Judge Wm. Webster (now F.B.I. director), said "I have no doubt that higher learning will survive even the most offensive verbal assaults on traditional moral values; solutions to tough problems are not found in the repression of ideas".

OLDER GAYS

Our whole American society is oriented towards youth, and particularly the gay community, with its emphasis on physical beauty & health, seems to dread our older age. We try to put it off for as long as we can. But this gay fear of aging is based on ignorance, for most younger gays just don't know gay men or women over the age of forty. The only contact the younger ones have is usually with those in the bars, a limited kind of exposure and a restricted impression. So we may come to believe that to be gay and sixty is miserable and pathetic.

By believing these stereotypes, we are creating many problems. Not only do we relate to older gays in a condescending and fearful way, we also become fearful of the inevitable process of aging in ourselves. We may be sealing a sad fate on our own old age!

Older gays are one of our community's greatest resources. They grew up in the 20's and 30's when there weren't that many gay bars and certainly none of the newspapers and organizations of today! In those days even to admit you were "in the closet" was to come out! We should therefore acknowledge the strength and courage it took to live as gay people in the 30's or 40's — or even 50's! They were pre-Stonewall, "pre-Gays-on-the-cover-of-Newsweek" and they individually struggled to make their lives as best they could or knew.

For example, Alan K. is 72, and leads, and has led, an interesting, exciting life. He believes that older gays can make a great contribution to the gay community, if given the chance. Younger people should be aware of the history of

by Eric Rogers

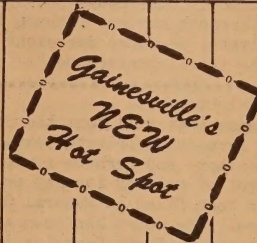
homosexuality. Not only Katz' Gay American History is a source, but also getting older gays to tell their personal histories. "If they don't hear what it was like really to be in the closet — when everyone was in the closet — we just might revert to those days. When they know how awkward and depressing it was, younger people will get the strength to oppose the Anita Bryants".

Alan attacks the stereotype of the "chicken queen" as being only a minority; most older men are involved with those of their own age. Also, it's untrue that sexuality declines after 50. Such stereotyping causes younger gays to avoid dealing with the real problems of older gays. Because of their younger but therefore more limited perspective, younger gays continue to believe that their own priorities — sex and success — are important for everyone. The real problems for older gays (besides mundane ones like eyesight, walking, etc.) are the emotional ones of loneliness, fear of death, etc.

One of the most important needs, Alan feels, is for a gay community center with a special retirement section for older gays. For even if you have many friends, slowly you watch them get ill, and pass on. But Alan is "proud to be a part of the gay community"; he learns from the younger ones and hopes they will learn from him.

The author makes a comparison with stories told by his Jewish relatives who survived the death camps; "it brought me to anger at the outrage that occurred just 30 years ago. But I also gained an admiration and respect for those who survived." Similarly, he says, at the present time when we gays inhabit the tenuous area between the condemnation of bigots on one hand, and the acceptance by many liberal straight people on the other, it is important to look back at our history and remember where we came from. It will give us the anger to prevent a return to the past and the strength to lead our own lives, no matter what. Older gays people are models of strong people who lead and have led exciting, satisfying lives in the face of societal disapproval.

By establishing older gays as a priority in the gay community, we will be assuring ourselves certain benefits later in our life. We should stop excluding older gay people from the stories and articles run in the gay media; we should include older models in gay photographs and graphics. We must clearly define what "the gay community" means. It means everyone of course, regardless of age, "race", economics, etc. Without everyone in our community being included we lose our strength. Older gays are sources of historical heritage and of gay pride.

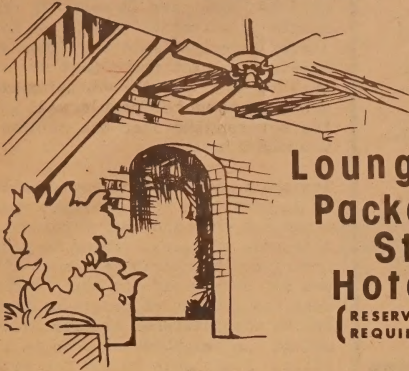


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DAYTONA'S HOTTEST BAR

#2

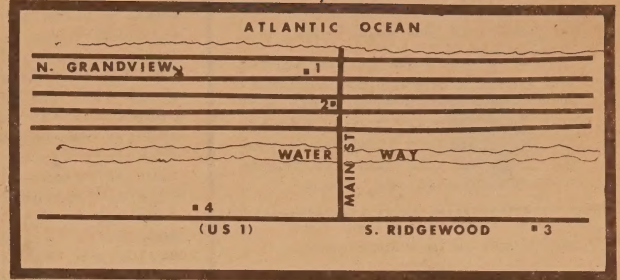


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#1

your host;
RANDY
McDANIEL

LAMBDA SPEAKS

Pg 10

Gay rights in New York City

Mayor Edward Koch of New York City is now throwing his support to the Gay Rights Bill which had been defeated many times before due to opposition from the Catholic Church. This time its chance of passage looks very good.

Gay rights in San Francisco

Mayor Moscone of San Francisco is expected to sign a new anti-discrimination ordinance for gays. San Francisco indeed has roughly 15% gay people, but more than 40 other cities have similar anti-discrimination laws by now.

Reform Jewish group more pro-gay

The Union of American Hebrew Congregations (all Reform temples) has now added Miami's "Metropolitan Community Synagogue" to the Los Angeles Gay Synagogue as in line to become members of the national group. Most likely any and all gay synagogues will become accepted if they choose to join the Reform organization.

Gainesville

The Gay Community Service Center at the University of Florida now has a "Gay Men and Women's Peer Exchange" which meets Monday eve at 7:30, Rm. 311, Little Hall.

Also a U. of Fla. free roommate referral service, esp. for gays. For both groups, call 376-5520

nice things in media

A new Aunt Jemima Waffles commercial shows two men at breakfast. One suggests to the other that he try the new waffle by taking a bite from his own plate, which the other fellow does!

Right to Abort

Our legislative delegation needs to hear from all who support a woman's religious freedom and constitutional right to terminate a pregnancy by abortion. That freedom must be available to poor women also via Medicaid funds. Members of the delegation are: Senators: Dan Scarborough, Lew Brantley, Mattox Hair, Jim Glisson; Representatives: George Crady, Arnett Girardeau, John Forbes, John Lewis, Eric Smith, Carol Ogden, Thomas Hazouri, Steve Pajoic, Earl Dixon, Anders Crenshaw. Write to them as follows: Senators: "The Florida Senate, The Capitol, Tallahassee, Fl. 32301"; Reps: "Florida House of Representatives, The Capitol, Tallahassee, Fl. 32304".

Gays as happy or happier than straights :: NON-GAYS

A Kinsey Institute study has just come out indicating that gay couples are frequently better adjusted and happier than their heterosexual counterparts. The book is called "Homosexualities", stressing the great variety in female & male gay patterns, and the authors are Weinberg and Bell. They also found that gay men estimated they had from 100 to 500 partners in the course of their lives, and 28% of white males estimated up to 1,000 "one-night stands"; black males suggested even more. The more openly gay and self-accepting persons were found to be the happiest.

MOUTH

Anita favors jail terms of up to 20 years for homosexuality. She says she could fill up all the auditoriums in America and wipe homosexuality out, making a lot of money at the same time. She also said that Jews, Moslems, and anyone else who does not believe in Jesus as the savior will surely go to hell.

Dear Anita,

I was very sorry to hear the announcement that you were no longer going to pledge your carver and all of your worldly goods here on earth in eradicating a situation that is so hopelessly ingrained into the fiber of American thought today that you and the "legions" of like-minded zealots would no doubt be first driven into the swine rather than the reverse as you might expect.

You are a brave woman, truly called by Almighty God to shed light upon a subject that had been forbidden for thousands of years. Prior to your coming to the circle of flame, it was not considered "polite" to discuss the subject of homosexuality beyond the whispered tidbits passed around the neighborhood once in a while. Now thanks to God for sending us Anita Bryant who dared to stand up and allow the freer discussion of a personality trait that was previously forbidden. Comedians joke about gays and Anita, salesclerks comment about you to customers, bumper stickers abound both pro and con and the somewhat humorous debate rages on.

One day, when a patron saint is selected for the formerly oppressed homosexual persons of society, it can only be you dear Anita Bryant. You may be likened to the first woman to speak out openly that "those are real Christians being eaten by those lions" -- these gay men and women are flesh and blood, bone and spirit human beings the same as everyone else in God's creation and who are any of us to presume to BE God and judge any other human being.

You, sainted lady have not only helped to open the closet door for many of the gay men and women, you have also opened the window in the closet and for those who could not get out the door, the air is freer -- still not quite free but freer. Thank you Anita Bryant; God is Blessing you.

Sincerely,

Ron Hampton

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FREE TO BE YOU AND ME

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PUBLIC SERVICES

Universal Life Church of Metaphysics (ULCOM) For gays and bi persons of all persuasions, esp. New Thought, Religious Science and Metaphysics. Call 354-4640
Jacksonville Lambda Coalition (JLC)

The social conscience committee of the ULCOM providing a very broad range of services to the gay community incl. counselling, referral services, media clearinghouse, speakers bureau, publication, community coordinating for political and social action. Write P. O. Box 52043, Jax., Fla 32201 or call 384-5169.

Metropolitan Community Church (MCC)
Corner of Union & Laura St. or write to P. O. Box 291, Jax., Fla 32201. Call 354-1318. A Christian Church with a special outreach to the gay community. Sun & Wed evening services at 7:30 P.M. All welcome.

Community Relations Commission (CRC) will handle anti-gay discrimination complaints if you call them and report any abuses. call 633-2010 days or 633-2296 other times.

Suicide & Crisis Intervention Center

refers calls from gays in crisis or suicide situations. Peer Counsellors available 24 hours, call 384-2234.

Lesbian Taskforce, a division of the Jacksonville Women's Movement dealing with liberation and special concerns to the lesbian community. Call 398-7728
N.O.W. (National Organization for Women) meets every second Tuesday at the downtown YWCA at 325 E. Duval St. Write P.O. Box 1726, Jax., Fla 32201 or call 737-7529 for info. Genese Minshew, director.

Parents of Gays a support group for parents who have children that are gay. Call 384-5169 for info.

Jacksonville V.D. Clinic free check-up and treatment for all persons. 515 W. 6th St or call 633 3620.

Mental Health Services programs for gays with problems related to their sexuality at either the Mental Health Clinic or at University Hospital. Call 354-9095 for details.

Students for Gay Rights an organization operating on the local college level to secure human rights for all gay & bi persons. Call 246-1048 for Reggie or Bob

LAMBDA SPEAKS

Walt Whitman **OSCAR WILDE..**

..SAPPHO.... COLE PORTER.....

...ALEXANDER-~~THE~~-GREAT.....

.. GERTRUDE STEIN...socrates

RADCLIFFE HALL

.....DI VINCI..

... COLLETTE VALENTINO

...GEORGE SAND....

.....Tshai kovsky.....,

**A N D
M E....**

TO MENTION A FEW

FREE

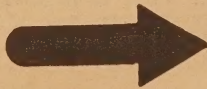
LAMBDA SPEAKS

Vol.2 No.4 Published by the Jacksonville Lambda Coalition April 1,1978

HAVE

YOU ?

WITHOUT
THIS



THEY'VE
GOT YOU
BY THE

ASS!

OUR NEW PERMANENT VOTING REGISTRATION IDENTIFICATION CARD				
The law provides several conditions under which your registration may be cancelled.				
FAILURE TO VOTE IN AT LEAST ONE ELECTION EVERY TWO YEARS.				
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Voter found not to be a citizen.				
Voter found to be mentally incompetent by court of record.				
Voter convicted of a felony, whose civil rights have not been restored.				
PRECINCT	CERTIFICATE NUMBER	DATE	RACE SEX	BIRTH DATE
FOLD HERE AND PLACE IN BILLFOLD				
PERMANENT VOTING REGISTRATION IDENTIFICATION CARD COUNTY OF DUVAL-STATE OF FLORIDA				
SPECIMEN				
SIGNATURE OF VOTER →				
DATE ISSUED →				

WE ASKED
FOR YOU.

Upgrading
a discharge
from
Aunt Sam

→

Jax, Lambda Coalition

LAMBDA SPEAKS is published monthly by the Jacksonville Lambda Coalition which is the Social Conscience Auxiliary of the Universal Life Church of Metaphysics, P.O. Box 52043, Jacksonville, Florida 32201

As a free forum of diverse opinion, LAMBDA SPEAKS welcomes all contributions, letters to editor and comments. Such must be signed but name will be withheld upon request. Publication of the name or photograph of any person or organization in articles or advertising in LAMBDA SPEAKS is not to be construed as any indication of the sexual orientation of such person or organization. Views expressed in by-lined articles, unsigned articles, letters and cartoons are those of the contributor and do not necessarily represent the opinions of LAMBDA SPEAKS, the Jacksonville Lambda Coalition, or the Universal Life Church of Metaphysics. The opinions of the newspaper are expressed only in editorials which are clearly labeled as such. Permission to reprint is hereby granted to any publication dedicated to the ideals of human liberation to which this newspaper, J.L.C. and ULCOM are firmly committed.

ADVERTISING RATES: 1/8 page=\$20.
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DEPARTMENT OF THE ARMY
OFFICE OF THE ADJUTANT GENERAL
RESERVE COMPONENTS PERSONNEL AND ADMINISTRATION CENTER
ST. LOUIS, MO 63132

IN REPLY REFER TO:

AGUZ-DRA-M

1 MAR 1978

Universal Life Church of Metaphysics
ATTN: Mr. Ronald B. Jewett
Post Office Box 52043
Jacksonville, Florida 32201

Dear Mr. Jewett:

This is in response to your letter of 19 December 1977, regarding the review of discharges.

The Discharge Review Board (ADRB) was established under Title 10, USC, to review administrative discharges that are less than honorable or Bad Conduct discharges received as a result of punitive action. Due to certain limitations imposed by law, the Board cannot:

- a. Review discharges issued as a result of General Courts-Martial.
- b. Change a reenlistment code.
- c. Review a Release from Active Duty until a final discharge is issued.
- d. Change the reason for a discharge from or to physical disability.
- e. Determine eligibility for veterans benefits.

Evidence to refute the facts and circumstances resulting in discharge may be submitted in the form of statements or notarized affidavits or applicants are provided the opportunity to appear personally before the ADRB in Washington, DC or one of its traveling panels. These traveling panels are irregularly scheduled at major cities and other smaller metropolitan areas of the U. S. at least once each year. Normally an ex-service member will not have to travel more than 250 miles for appearance before a traveling panel. Additionally, the applicant may be represented by counsel; either, from one of the various agencies/organizations that provides counsel at no or minimum cost, or private counsel of choice.

Public Law 95-126, passed in October 1977 imposes further restraints and places requirements on a review board. Generally, the law requires that uniform standards and procedures be used for review in all instances and restricts entitlement to VA benefits in some cases for ex-service members upgraded by Presidential Memo of 19 January 1977 or the Special Discharge Review Program unless an eligibility determination is made under the uniform standards and procedures.

Application may be made by the former service member, surviving spouse, next of kin, or legal representative, utilizing DD Form 293, Application for Review of Discharge or Separation from the Armed Forces of the United States. This form may be obtained from any of the various veteran's service agencies.

Hopefully this information answers any questions you may have pertaining to discharge review.

Sincerely,

JOHN L. PRICE
MAJ, GS
Chief, Discharge
Review Activity



You may be tired of hearing it, but the fact remains that letters to public officials and legislators can be a potent force out of all proportion to their numbers; your actual vote on election day may count for less than a letter to an elected official threatening to vote a certain way! Each letter is presumed to represent hundreds or thousands or millions of non-letter-writing citizens who feel the same way. It is therefore essential for gay citizens to get into the letter writing habit. Don't let them say, "But I've never heard from any gay constituents."

In your respective areas of the state, write to your state senator and ask him to support passage of the Equal Rights Amendment to the U.S. Constitution in this session of the legislature. Also, ask him to support extension of the deadline for passage beyond Mar. 22, 1979. Urge him to sponsor legislation for civil rights for homosexuals in employment, housing and public accommodations:

Sen. Mattox Hair (Voted FOR ERA)
231 E. Forsyth St.
Jacksonville, Florida 32201

Sen. Tom Gallen (Voted AGAINST ERA)
5408 9th Drive W.
Bradenton, Florida 33505

Sen. Pat Thomas (Voted AGAINST ERA)
Highway 90 West
Quincy, Florida 32351

Write and phone the Program Director of Radio Station WEXI, commending the station for the program featuring Rev. Lee Carlton of the Metropolitan Community Church of Jacksonville, which was presented Thursday Feb. 23 between 2:00 and 3:25 PM. State that it was in the "public interest, convenience and necessity" to present this program and suggest that more programs presenting the homosexual point of view be scheduled:

Program Director
Radio Station WEXI
5621 Commerce St.
Jacksonville, Florida 32211

Phone - 744-1280

A.C.T. TO TAKE C.E.T.A. TO COURT

From: Transperience, March-April

TRANSPERIENCE CENTER, 2898 Biscayne Blvd., Miami, Florida, is the country's most unique counseling and Growth Center focusing on the total range of human sexuality and consciousness-raising, in gay, bi-sexual and alternative heterosexual lifestyles.

In October, 1977 Transperience was awarded \$55,000 in C.E.T.A. (The Federal Governments Comprehensive Employment Training Act.) funds. This action was taken by the Dade County Consortium of C.E.T.A.

These funds were suspended on December 5th and revoked on February 6th for political reasons, according to A.C.T. (American Coalition for Transperience) a group formed in Miami to fight the revocation. The Consortium's action in revoking the grant was based on extreme pressure from the anti-human rights forces in Dade County. These forces succeeded in denying Dade County of a vital mental health program. C.E.T.A. took this action in spite of the statement of its own attorney, Dade County Attorney Stu Simon, that the Transperience Center program was well within the bounds of Federal funding guidelines, that the program met community needs, and that it was covered by a legal contract. C.E.T.A. Consortium politicians in effect admitted they would rather have a court tell them what to do than do it themselves.

The effects and implications of A.C.T.'s test case will be as far-reaching as those of the 1954 desegregation cases. This may well be the case of the century.

The suit was filed against the Dade County Consortium for undue harassment, violation of civil rights and the U.S. Constitution, denial of due process, and discrimination against the Transperience Center and its staff.

The Transperience Center's case may well become a classic test case for the higher courts. The goals of the case are of national scope: to sustain public funding for mental health and social services to gays and bisexuals, and to reverse the June 7, 1977 ordinance repeal. These goals bring forth an array of issues including separation of church and state, taxation without representation, consenting adult legislation etc.

WHAT CAN YOU DO? ACT now with a check to:

American Coalition for Transperience
P.O. Box 444
Coconut Grove, Florida 33133
(Tax Deductable Status Applied For)

It may become necessary for this case to go to the U.S. Supreme Court. Court costs and a nationwide educational and legislative program may exceed \$500,000.

American homophobia needs to be treated. With your support, A.C.T. will fund educational programs to treat the causes as well as the symptoms.

LAMBDA SPEAKS

pg 3

Don't tread
on me
either.

RANDOM THOUGHTS ON CHRISTIANITY

Many traditional Christian theologians seem to operate from the premise that to be valid their positions must be authenticated by something written somewhere in the bible. This kind of thinking sets these persons off on a frantic search for some morsel in the bible which can be made to seem to validate some theological position.

It often is necessary to torture and twist that morsel to make it fit their position. This is intellectual dishonesty. These men are trying to interpret the doctrine of original sin so that it can be made damning of human nature where it does not fit their personal interpretation of morality. It is particularly interesting to note that Christianity has used this method of "mind control" to gain a power structure through out their history. It is very likely that the attitudes expressed by Paul in his letter to the Romans would not have been well received by many respected persons even in their own time. Unfortunately simply stating that the attitudes and opinions of these ancient writers was in fact only their ideas and opinions does not gain the power advantage that has for so long been the goal of the Christian Church.

The building the the Holy Roman Empire by many unscrupulous pastors, popes and other charlatans is but a beginning of the evidence of the bloody history of the Christians. Persecution has always been the means to their end even if it meant persecuting themselves. From the inquisitions to Salem to Ireland and the mid-east on and on they go.

The fact that God's laws as expressed in physics and chemistry, hard true facts which in themselves evidence all that they need to evidence in triggering man's introspection into his own soul and its relation to the universe are not enough for these men of power. Other "interpretations" are necessary for them to do their work.

Art House Ceramics Inc

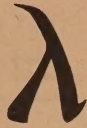
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NGTF ACTION REPORT



COUPLES

Prof. Pepper Schwartz and Prof. Phillip W. Blumstein, sociologists at the University of Washington -- and NGTF members -- have received a substantial National Science Foundation grant for a three-year study of gay and non-gay couple relationships: "what makes (them) work or not work, what makes people satisfied or dissatisfied with (them), how things like conflict, negotiation, and patterns of decision-making or dividing physical labor and emotional tasks contribute to the durability of a relationship." The final sample of about 200 couples to be interviewed at some length (with a \$20 reimbursement for their time) will be chosen from among those who fill out preliminary questionnaires; it is intended that the group will break down into approximately equal numbers of lesbian, gay male, and heterosexual couples.

The research is not restricted to couples who have been together a long time. Schwartz and Blumstein would "like to hear from anyone, especially people who are quite private...about their lives." The results will be "qualitative rather than quantitative" and will be published--with participants' anonymity protected -- in a series of papers and, eventually, a book. Couples interested in receiving a questionnaire should write to the researchers at the Department of Sociology DK40, University of Washington, Seattle, Washington 98195; or call the project secretary at (206) 543-5872 for more information.

LESBIAN EAST

Lesbian Feminist Liberation and Lesbians Rising at Hunter College are co-sponsoring an Eastern Regional Lesbian Conference on April 1-2 in New York City. Workshop topics include: feminist media; the stress of being out; tax laws; lesbian mothers; third world lesbians; and legal/financial advice for lesbian households. Registration is \$5 in advance or \$7 at the door, which does not include scheduled entertainment on Saturday evening (April 1). Childcare and housing are available. The conference site is Hunter College on E.69th Street. For more information or to register, write LFL, Conference Comm. 243 W. 20th St. N.Y.C. 10011.

GAY JEWS

The Third International Conference of Gay Jews will be hosted in Los Angeles May 19-21 by Congregation Beth Chayim Chadashim. The program will include workshop discussions, communal meals, Sabbath services, and social events, and it is designed to explore ways of enhancing gay Jewish life and experience. Most of the conference will take place at Sportsman's Lodge in Studio City. Information about lodging, travel arrangements etc. is included in the registration packet, which will be sent upon request to B.C.C. 6000 W. Pico Blvd., Los Angeles, Calif. 90035.

MEDIA ALERT

A segment of the Merv Griffin Show now being syndicated on Metromedia TV stations features Ariel and Will Durant, the historians, condemning gays as "abnormal" and a sign for the decline of all cultures. Groups are asked to contact local stations about advanced screening, opportunities to reply etc. Direct letters of protest to the station manager and to the Durants %Simon & Schuster Hollywood Palace, 1735 N. Vine, Hollywood, CA. 90028.

TRUE CRIME NEWS

We are all hurt when the news media refer to crimes or criminals as "homosexual" even though the sexual orientation of the persons involved is irrelevant. Reports about a "homosexual hijacker" or a "homosexual murder (er)" tend to fix in the public mind a wholly unjustified link between homosexuality and criminality. NGTF routinely protests such journalistic lapses (and urges all gays to do so on their own also), and it would help to have handy a list of particularly glaring counter-examples: that is major crimes of violence -- especially against children -- committed by people who are obviously heterosexual. Even when such persons' sexual orientation is a factor in their crimes (e.g. rape), the media never see fit to mention, let alone emphasize, it. Please send clippings about notable heterosexual crimes to Bruce Voeller, % NGTF.

Don't miss
an issue

Clip and Mail
↓ Today ↓

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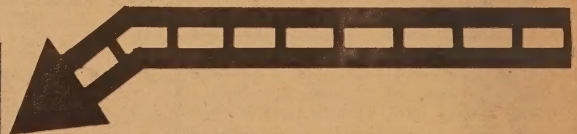
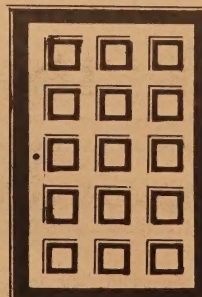
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Newsletter of the National Gay Task Force

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THRU
EDUCATION

REFERENDA THREATEN GAY CIVIL RIGHTS LEGISLATION

ORDINANCES PROTECTING GAY RIGHTS WILL GO TO PUBLIC VOTE IN WICHITA, ST. PAUL, AND EUGENE, OREGON: GAYS IN SEATTLE, WASHINGTON, D.C., AND NEW YORK CITY ARE ALSO CONCERNED.

The repeal of the Dade County gay rights law by public referendum last June appears to have inspired similar attempts in other cities around the country. NGTF has received reports from gay groups in Wichita, Kansas, St. Paul, Minnesota; Washington, D.C.; and Seattle and Eugene, Oregon on repeal efforts; and there is also concern about the possibility of a referendum in New York City if a gay rights bill should pass here. NGTF staff and board are actively assisting in each of these cities.

In Wichita, Robert Lewis of the Homophile Alliance of Sedgwick County has informed us that 31,000 signatures have been collected and filed with city officials there since the gay rights ordinance passed in September. Only 10,000 valid signatures were needed, so a referendum will definitely be held sometime this spring.

Although a poll taken by the Alliance last September indicated that public sentiment favored repeal by a 3-1 ratio, a large number of religious and civic groups have since then come out publicly as "The Religious Caucus for Human Rights" in support of the ordinance.

The gay community has rallied to the cause, contributing time, energy, political strategy, and some financial support. Opponents of the ordinance consist primarily of fundamentalist religious groups.

NGTF co-executive director Bruce Voeller visited Wichita in December to

consult with leaders of the lesbian and gay community on the referendum, and later arranged a meeting in New York with the American Civil Liberties Union and other civil liberties and feminist groups to discuss the feasibility of challenging the constitutionality of referenda on gay rights. Such a challenge does not appear to be possible, but the ACLU did offer to research local referenda statutes and provide advice and assistance to gay communities whose ordinances are threatened.

In Seattle, NGTF board member Charles Brydon has reported that police officer David Estes filed an "initiative" in mid-January to have the local gay rights ordinance repealed through a public vote. Although initially rejected, the proposal for the initiative was revised and approved after being submitted for a second time. As of press time, no signatures have been collected, however, and the initiative undertaking appears to be the work of one man, not of an organized group. Bruce Voeller has accepted an invitation from gay leaders to visit Seattle and help lay plans for the campaign there.

Estes has until July 24 to gather 17,600 signatures in order to place the initiative on the ballot in November. If twice that number are collected, a special election could be called.

Brydon said that the gay community was exploring a court challenge to the initiative on the basis that any effort to repeal should have been done by referendum, not by initiative (an initiative involves a new law or a substitute for an old law). It is now too late to file a referendum, because the Seattle law was enacted in 1973.

In Washington, D.C., Dr. Frank Kameny, long time NGTF board member, reports that "nothing has happened here—yet."

Washington currently has no legal provision

for referendum and initiative, but a law providing for such legal routes will probably be passed soon.

If so, Washington will probably have an initiative (not a referendum), but not before next October at the earliest. One city council member has announced his intention to file an initiative banning gay teachers and gays as custodial personnel—i.e., in prisons, hospitals, etc.

The gay community, through the coordination of the Gay Activists Alliance and the Gertrude Stein Democratic Club, is preparing carefully for this possibility.

In St. Paul, Minnesota, NGTF board co-chairperson Steve Endean reports that an initiative was filed on January 17 by two fundamentalist congregations. 6100 valid signatures have been collected—more than the 5600 needed.

The gay community has filed a legal challenge to this action based on the premise that it's illegal to do by initiative what should have been done by referendum. (A referendum would have to have been filed within 45 days after passage of the ordinance—which was enacted 3½ years ago.)

Results of the court case will be known by March 1. If the decision goes against the gay community, the gay rights case will be decided in a general election on April 25.

Endean said that lesbians and gay men in St. Paul were heartened by the growing support from civic and religious leaders, including the Archbishop for the Catholic Archdiocese's recent statement of support for gay rights.

Groups involved in the struggle are the St. Paul Citizens for Human Rights, on one side; and the fundamentalist religious community, on the other.

In Eugene, Oregon, Harriet Merrick, co-chair of the Implementation Committee

of the Eugene Citizens for Human Rights, reports that a referendum on the gay ordinance is scheduled for May 23. Opponents of the ordinance are led by Maureen Gieber, a housewife who reportedly has a broad spectrum of support. She spearheaded a campaign which resulted in collection of 10,000 signatures in one week, shortly after passage of the gay rights law in October. (6,000 were needed).

The gay community, says Ms. Merrick, is mobilizing a massive campaign—canvassing, polling, getting supporters to register, and operating a speaker's bureau to talk to local community groups. A non-gay advisory committee of political and social leaders and a Christian league is forming to aid gays.

Merrick feels that chances of winning the referendum are good. "We've had good educational work here in the last five years," she said, "and we're getting lots of support and advice from a variety of community groups, as well as from gay groups around the state, including the Portland Town Council."

Another city which may face a referendum—if a gay ordinance is passed—is New York. Although the gay rights bill has been defeated several times in the past, it is given a fair chance of passage now that it has the active support of the city's new mayor, Ed Koch, and City Council President, Carol Bellamy. It is not known whether the bill will be brought up in 1978 or 1979 for a vote. If and when it passes, however, a referendum is likely.

NGTF will continue to guide and assist groups by providing advice on legal and media strategies and by supplying helpful educational materials—support packets, etc. Co-executive directors Jean O'Leary and Bruce Voeller may also make special visits to various trouble spots to offer personal assistance. NGTF board members Charles Brydon, Steve Endean, and Frank Kameny will continue to represent NGTF in Seattle, St. Paul, and Washington, D.C., respectively.



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ARCHBISHOP MALCOLM BOYD

In the April 4 issue of US Magazine, it is reported: "Malcolm Boyd is one clergyman who has never lived a cloistered existence. But all the parties with Gloria Swanson, Ava Gardner and Elizabeth Taylor in the 40's and all the civil rights and Vietnam protests in the 50's and 60's pale in comparison to the daring project he'll unveil in May. That's when Doubleday releases his autobiography. "Take Off The Masks" (\$7.95). in which the Episcopalian

priest reveals his homosexuality. "You could say I've been working on it all my life," says Boyd, who is 54. "At one point I thought the only way I could publish it was posthumously. It cuts very deep." Among the most daring passages are descriptions of his first homosexual love affair in New York with a German monk and his current lover and San Francisco roommate, a 37-year old former businessman."

NGTF

Bryant's TV Campaign. Anita is at it again! At a recent meeting of the National Religious Broadcaster's Association, Anita Bryant announced her intention to mount a campaign against the portrayal of homosexuality on TV as an alternate lifestyle. She indicated that a national monitoring network would be organized to put pressure on the broadcast media.

Folks, this means we've got to launch our own campaign! Have you written to ABC to compliment them for the positive portrayal of a lesbian teacher on "Family" this season? Did you commend CBS for the episode of "Maude" involving Arthur's reaction to the opening of a gay bar in Tuckahoe--and for the episode of "All in the Family" concerning the death of Edith's lesbian relative?

Did you react to ABC's negative segments of "Baretta" (on male prostitution) and "Starsky and Hutch" (involving a seamy gay bar scene and a male-impersonator villain)? Did you complain to ABC about the first two episodes of "Soap" in which the gay character Jodie tries on his mother's clothes in a "hilarious" scene and expresses a desire for a sex-change operation? Did you write to thank ABC for the subsequent improvement in the character? (He has abandoned the transsexual theme, shown he can defend himself against anti-gay remarks and is coming across as a voice of sanity and sympathetic character now.)

If you haven't responded to these and other items, it's *not too late!* The last thing we need is to go back into the closet on TV. Here are the addresses of the networks and people to write to:

ABC— Mr. Richard Gitter
ABC-TV Standards and Practices
1330 Ave. of the Americas
NY, NY 10019

NBC— Mr. Herminio Trivias
NBC-TV Broadcast Standards
30 Rockefeller Plaza
NY, NY 10020

CBS— Mr. Don O'Brien
CBS-TV Program Practices
51 West 52nd Street
NY, NY 10019

Media Notes

PBS— Public Broadcasting System
475 L'Enfant Plaza West, S.W.
Washington, D.C. 20024

Two programs to watch for this spring are an ABC-TV movie inspired by Mary Jo Risher's book, *By Her Own Admission*, about a lesbian custody case; and NBC's TV drama based on the court case of Leonard Matlovich, the Air Force sergeant who was dismissed from the military. The Matlovich program has been ready for over a year but has not been scheduled for airing. Perhaps some letters to Paul Klein, the VP in charge of Programming at NBC advising the network that an eager audience is waiting would help inspire an air date.

CBS Presentation. NGTF's co-executive director Bruce Voeller and media director Ginny Vida recently conducted an "awareness session" with the Program Practices staff of Don O'Brien, VP in charge of Program Practices at CBS-TV's headquarters in New York. Vida and Voeller ran down examples of gay stereotypes we'd like TV to avoid and discussed another list of images we'd like to see more of. The response was excellent. Similar sessions will be arranged at the other networks.

The presentation was covered by *Newsweek* reporter Betsy Carter for a story on "Morality in the Media." Later, she interviewed NGTF reps at length about gay portrayals and NGTF's media efforts.

Harcourt, Brace Filmstrip Project. Harcourt, Brace, Jovanovich has invited NGTF to consult in the preparation of an educational filmstrip series on homosexuality aimed at high school students. Two color filmstrips will be produced--the first, a basic introduction to homosexuality and lesbianism; and the second, a series of personal statements by lesbians and gay men. NGTF will confer with Harcourt at each stage of production and will examine the final product for approval and endorsement.

REPRINTED FROM WIN 3/9/78 Lesbian Mothers & Custody Rights

By Julie Schwartzberg and
Trudy Rudnick

Stevye Clostreschui is a legal worker who lives in a small New York City apartment with two of her children. Up until last December, Stevye's phone was a "hot line" and her home a "crisis center for lesbian mothers in New York metropolitan area. Each week for several years she received phone calls from frightened lesbian mothers: some seeking advice about custody battles; some expressing fear that they couldn't be "good mothers" and lesbians too; and others crying that they had already lost their children.

"I often got twenty-five to thirty phone calls a week," she says. "Sometimes the calls came in the middle of the night, from women fearful of being "exposed" and losing their children. One night about lam a woman called saying that she had gone out of her house for the evening, and when she returned home she found the locks changed and she couldn't get in."

Over the last several years, some lesbian mothers seeking advice knew to call the Lesbian Switchboard, the Gay Switchboard or the National Gay Task Force to find out about keeping their children. These lucky ones had found a route to the "underground". They were referred to the Custody Committee of Dykes and Tykes, a local support group for lesbian mothers and their children, formed in 72. Carole Morton, another lesbian mother and member of the Custody Committee and founder of Dykes and Tykes, also ran a crisis center out of her home. Soon, by word of mouth, she and Stevye became the first New York City experts on lesbian custody.

Many lesbian mothers were not fortunate enough to have found advice--and gave up their children without realizing that there were other options. There was a great need for education and support if tragedies like these were to be prevented in the future.

Trudy Rudnick is a counsellor at the Dykes and Tykes Legal Custody Center. Julie Schwartzberg is a member of Dykes and Tykes

When Clostreschui started running workshops on lesbian custody in 1972, people

ELECTION DAY IS COMING
FRIENDS

could not comprehend the notion of a "lesbian mother". After all, people thought lesbians are all single and childless. Most who had children stayed in the closet fearful of the consequences of exposure--of losing jobs, housing and their children. Although it is estimated that there are over 1.5 million lesbian mothers in the United States, most, until recently, remained invisible.

With the support of the feminist and gay liberation movements, lesbian mothers are making themselves visible, smashing the myth that lesbians don't have children. More and more women are affirming their lifestyles, exposing their "secret" and forcing the public to deal with their rights as mothers.

One of the greatest fears a lesbian mother has when she comes out is that she will face a custody battle for her children that will be based on the fallacy that her lesbianism makes her "unfit". "Only two percent of lesbian mothers who go through court action get to keep their kids," Clostreschiu reports. "We think the best strategy a woman can use is to try to settle out of court. This means she might have to make some compromises, like accepting reduced alimony or child support; but the odds are against a woman who has to go through the courts."

Most women never get to court; some are able to settle and keep their children, as Clostreschiu advises. But many feel compelled to give up their children, as they do not know that alternatives exist. What they do know is that they cannot afford legal costs, nor can they afford to support their children, because they do not earn a man's wages.

Those who do go to court find themselves face to face with a judge who is empowered to use his "sole discretion," which usually leaves the decision open to his whims and prejudices. Under the New York State Domestic Relations act, which governs custody in this state, an individual judge is to make his determination in accordance with the "best interests of the children." This is a vague standard, applied in most states, which assumes that both parents are equally entitled to custody. And most will consider any information concerning the child's "environment" relevant. When a mother's lesbianism becomes part of that consideration, the results are fairly predictable.

"I do not know of one case in which a judge has actually shown a mother's lesbianism to be harmful to her children," argues Clostreschiu. "Often a mother is judged 'immoral' by implication, despite the fact that she provides a warm lov-

ing home and her children want to be with her. Many courts say that a parent's homosexuality is harmful to the children, but they never have one shred of evidence to prove it."

A 1973 Tacoma, Washington case, *Koop vs Koop*, substantiates this assertion. All three Koop children expressed a preference for living with their mother. After the father was given custody of two of the children, they ran away from his home, several times. When they stated in court that they would under no circumstances return to live with their father, the court placed them in a foster home stating that "the living arrangements of the mother is abnormal and not a stable one. It would be highly detrimental to the girls." The court cited no proof of any "harm" that might come to the children. To the contrary, a psychiatrist, psychologist and a juvenile court caseworker each testified that the mother should have custody.

In a few rare cases, trial courts have awarded custody to the lesbian mother, but only after imposing severe, inhuman limitations based on antigay prejudices and certainly not in the "best interest of the children." A 1972 California case is typical of these decisions. The court awarded custody to the mother, only on condition she not live with her lover; and only if she agreed to see her lover when the children were in school or with their father. In another case, a lesbian mother was awarded visitation rights, but her child could not visit her when any homosexuals were present. Thus, a lesbian mother is forced to make the choice between living with her lover and seeing her friends, or having custody of her children; a decision that no one should have to make.

Even if lesbian mothers do not win custody of her children she can never be certain that she will be able to keep them. The determination can be reversed under a legal concept known as, "material change of circumstance." A parent can ask for a redetermination of custody at any time. This means that if a woman's lesbianism is not initially brought up in court, it can be raised at any time thereafter as a "material change of circumstance", as can any change in her living situation. Although it may not be too useful for a woman to stay "in the closet" during a custody suit, the prospect of remanining there until the children are grown is a dismal and painful one.

Emotionally and financially the process of a custody battle is long and demoralizing; it is often fraught with painful

choices. Hiring a lawyer, taking time off from work, and paying baby sitters during court appearances cost a lot of money which most women do not have. And the emotional toll is high.

Because of these problems, groups are forming throughout the country to provide aid and support for lesbian mothers. Lesbian mothers defense funds have been organized in several cities to raise money for court costs and to publicize cases. Lesbian mothers across the country like *Stevye Clostreschiu* and *Carole Morton*, who could not singled handedly keep up with a weekly barrage of callers, sought alternative ways to provide lesbian mothers with adequate legal and counseling services.

So in 1976 Clostreschiu dreamed up a legal custody center for lesbian mothers with the help of the National Lawyers Guild and under the auspices of Dykes and Tykes. In December of 1977 the dream became a reality. Three nights a week, the Dykes and Tykes Legal Custody Center operates out of a tiny office on #.23rd Street, where trained lesbian counsellors are available to help lesbian mothers explore the legal and emotional questions concerning custody.

"Most are advised to try to stay out of court," says Clostreschiu. "We know that no significant change will occur if we confine our battles to the courtroom. Even if the law changed tomorrow be raised in court we still might lose our kids."

A major determinant in any custody suit is income, and given that women earn 57% of what men earn, we wouldn't stand a chance.

"In addition to fighting discrimination against lesbian mothers in court, we have to fight for other things that our families need to survive - decent jobs at decent wages, adequate childcare and healthcare, and welfare payments that we can survive on. If we don't fight for these things along with other women, lesbian families will go under."

Establishing the Custody Center is only one part of solving the problem. But it is a good beginning. The cases mentioned in this article were cited by Nan D. Hunter and Nancy D. Polikoff, in "Custody Tights of Lesbian Mothers," *"Buffalo Law Review"*. For more information: Dykes and Tykes Legal Custody Center 110 E. 23rd. St. New York, NY 10010.

DO YOU KNOW WHO YOUR
ARE YET ?

We all know the difference between a "ready-made" piece of clothing and a custom-made (or "tailor-made") article. Most of us can't afford the latter, so we go to the clothing store, try on several ready-made garments, and hope to find one that fits best. It's rare when we accidentally find clothing that makes a really perfect fit. So those who can afford it go to a "custom tailor" who takes your individual measurements and the precise details of style you want, to create a unique garment made-to-order just for you.

So also in the field of religion or "philosophy of life" (these two terms are very close in meaning: "religion" suggests a philosophy of life that we share with a large number of people; "philosophy of life" suggests that fundamental attitude itself, and its more individual expression.) But we don't find our philosophy in a store! Rather we are usually taught a philosophy of life or religion by our parents. In early life we know no other. Association with age-peers, the influence of the mass media, etc. may gradually suggest alternative attitudes to life. A few individuals actually study the subjects of philosophy and religion (unfortunately not yet taught in high school). Such a course is like a "philosophy/religion store" in which we're able to browse, "try on" this or that philosophy to see "how it fits". But usually only a very small percentage of people make this effort, and even then only well after adolescence.

Minority people are somewhat different. Even average adolescents who are, for example, Black, Jewish, etc. learn early on that they are discriminated against for no sensible reason, and they reject this kind of nonsense! They may rebel with violence, or they may seek some alternative explanation of things which places them in the right, their oppressors in the wrong. Such an "alternative explanation" requires a different outlook, a different philosophy, even

perhaps a different religion. So minority people in general are much more open to "shopping around" for a satisfying philosophy of life.

Gay people are a minority in a most intense way. We are discriminated against, but not for "no sensible reason". That is, apparently there are several deep and strong reasons why our society is so anti-gay. Conversely, many gay people feel very deep and strong emotions, romantic and/or sexual, which urge them onwards to persist in their quest for happiness. Violent rebellion (which is possible for Blacks because of their numbers) is out of the question for gays who are still scattered and unknown to one another. And so gays are pre-eminently, even if subconsciously, disposed to seek that alternative explanation of things which would justify their existence and silence their oppressors!

To summarize so far: in our society average people rarely question the religion or philosophy of life they were taught. And when exposed to, say, a college course in these subjects, they are already well into adult maturity and probably too comfortable with what is familiar to be seriously motivated to change. But minorities, and gay people in particular, are subconsciously motivated to "switch". But switch to what? A custom-made-to-order gay philosophy has not yet been constructed (which isn't surprising considering the very short existence of the Gay Movement on this planet).

Without being too specific at this point, there are certain things which can be said about a made-to-order gay philosophy/religion. First, and quite obviously, it must not be anti-gay. The fact that the vast majority of gays on this planet are still living under, and adhering to, fundamentally anti-gay attitudes, doesn't change our just demand for at least a neutral point of view. Can this be found among existing philosophies of life? Yes; and I will close this

article's "Part One" by considering what is already available to us.

First, and definitely foremost, are the "gay churches and synagogues". Though they generally reject the term "gay church", they have nevertheless been the first effort to "custom-make" a gay philosophy of life. From the most radical affirmation of the Brooklyn Metropolitan Community Church, which says that the only sin is fear and remaining in the closet, to the most conservative small-town M.C.C. where the word "gay" may never be mentioned, even this latter case still provides

a tacitly understood new framework of acceptance, which is certainly at least "neutral". The trouble is (as even those in M.C.C. readily acknowledge) the gay churches and synagogues are totally wedded to the Bible as the sacred (and usually literal) word of God. Therefore — to continue the clothing analogy — these churches are more like ready-made garments which are in need of certain alterations (raising the hem, etc.). Their major theoretical task has been new interpretations of a small number of offending biblical passages. But certainly, for those who "love the Lord and the old, old stories", nothing could be better than M.C.C. and similar groups. If you've found a comfortable suit or dress that needs only very minor alterations, who needs to go to a custom tailor?

A second and very widespread philosophy of life which is totally neutral to gays, is "scientific materialism". Though some anti-gay doctrines try to imitate its language in order to gain acceptance from the "respectability of Science", true materialism has no "values" whatever. Only the individual "human" animal has its values; the universe knows nothing of good or evil, right or wrong! Homosexuality for materialism is as much a natural fact as sex itself, so "if it feels good, do it". Clearly, a lot of gays are following this philosophy.

Continued on Page, 10

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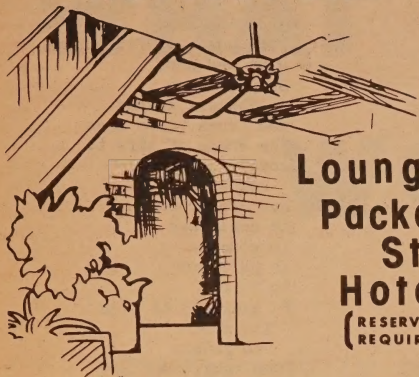
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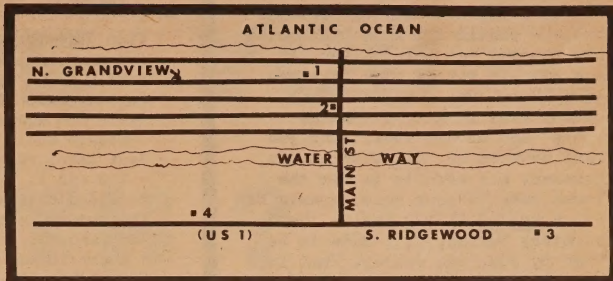


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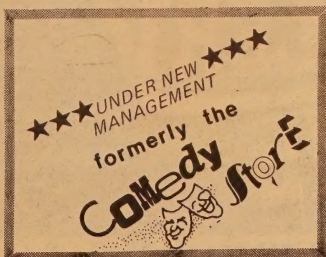
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LAMBDA SPEAKS

Page 10

Continued from Page, 8

phy of life, avowedly or tacitly. But — continuing with the clothing analogy — materialism is like a great big burlap sack that you just throw over you. It's very cheap, easy to get; it "hangs loose" and covers everything you want covered up. All alterations, however, all efforts to fit the loose sack to your measurements or put a softer lining inside the scratchy burlap, will have to be done by you, the wearer. That is, materialism is a very available "religion", but it requires constant and strenuous efforts just to keep afloat, to avoid the daily annoyances and pains, sickness and the finality of death, and to grasp at whatever satisfactions and pleasures you can manage to milk out of life!

The "gay churches" and "scientific materialism" are two examples of degrees of combining the ready-made with the made-to-order. I now close this article's first part, and hope to discuss in the next issue what a totally made-to-order gay philosophy/religion will require, and the problems involved in constructing one.

don't be stubborn!



FAREWELL, FAREWELL
anonymous
Farewell my love, fond farewell
Warmly said, my love.
Farewell. Farewell.

Fine love you were my friend. Fine love.
Fondly felt. Farewell again.
Joyous love. Again farewell
Again and again. Softly felt,
deeply too.

Best times recalled.

You and I.
Recalled over and over again.
The memory is not dimmed.
Sad farewell, my friend.

A toast to you and I.

For having loved
For having shared
each other.

For having cared
For having dared
For having
and holding

each other.
I know now the brink
I know now the depth
I know the feelings and
the having felt

I know of two parts
made one -- a whole

The latter greater than the
former each.

Experienced two
God, great days were
those -- oh, so many
of them -- each adjoining
to the other by the
one before. Each built
upon the best of the
past, the best yet to
come.

And yet, Farewell
Not a haughty farewell,
but a soft, sad farewell
For things recalled
The best of all,
things recalled.

-There is no bad in
my mind's eye --
Only a tear of what
might yet have been
a greater sadness I
have never known
Yet turn we must,
that corner make
A new vision in our eye.

A vision bright and
full of hope
Full blown by the
early rays of the sun
Full blown by gusty
breezes

A long spread out horizon
Flat, yet with mirage
from the heat
Flat out, yet filled
with new hope
Shapes merge
Shadowless shapes
new forms to be seen
The shape of life to
come

newborn
New and fresh
to challenge
to conquer
to have and
to hold
To seek and to find

You must
to grow
Turn back, no
The worst is done
The best is
yet to come
Look up

Reach out,
grasp it, it is there
Reach out

Reach up
A fair face you will find
A face full of love
Go now, you, you two
hand in hand
Seek that star
Be brave
and bold
and true
Look not back
except to know
the best is yet to come
Farewell, farewell,
My Love.

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Universal Life Church of Metaphysics (ULCCM) For gays and bi persons of all persuasions, esp. New Thought, Religious Science and Metaphysics. Call 354-4640
Jacksonville Lambda Coalition (JLC)

The social conscience committee of the ULCCM providing a very broad range of services to the gay community incl. counselling, referral services, media clearinghouse, speakers bureau, publication, community coordinating for political and social action. Write P. O. Box 52043, Jax., Fla 32201 or call 384-5169

Metropolitan Community Church (MCC)
Corner of Union & Laura St. or write to P. O. Box 291, Jax., Fla 32201. Call 354-1318. A Christian Church with a special outreach to the gay community. Sun & Wed evening services at 7:30 P.M. All welcome.

Community Relations Commission (CRC) will handle anti-gay discrimination complaints if you call them and report any abuses. call 633-2010 days or 633-2296 other times.

Suicide & Crisis Intervention Center refers calls from gays in crisis or suicide situations. Peer Counsellors available 24 hours, call 384-2234.

Lesbian Taskforce, a division of the Jacksonville Women's Movement dealing with liberation and special concerns to the lesbian community. Call 398-7728

N.O.W. (National Organization for Women) meets every second Tuesday at the downtown YWCA at 325 E. Duval St. Write P.O. Box 1726, Jax., Fla 32201 or call 737-7529 for info. Genese Minshev, director.

Parents of Gays a support group for parents who have children that are gay. Call 384-5169 for info.

Jacksonville V.D. Clinic free check-up and treatment for all persons. 515 W. 6th St or call 633 3620.

Mental Health Services programs for gays with problems related to their sexuality at either the Mental Health Clinic or at University Hospital. Call 354-9095 for details.

Students for Gay Rights an organization operating on the local college level to secure human rights for all gay & bi persons. Call 246-1048 for Reggie or Bob